

via pacis

The voice of the Des Moines Catholic Worker Community

April, 2011

www.desmoinescatholicworker.org

Volume 35, No. 1

Happy 35th Birthday, Des Moines Catholic Worker!

by David Goodner

The Des Moines Catholic Worker community turns 35 years old this August.

Thirty-five years living in accordance with the justice and charity of Jesus Christ; 35 years practicing the Works of Mercy - providing clothing, food, and shelter for those who need it; 35 years speaking truth to power, bearing witness, and nonviolently resisting empire; 35 years that would never have been possible without the continued support of our network of donors, funders, and volunteers like you that make all our work possible.

The Des Moines Catholic Worker community started with not much more than a hope and a prayer on August 23, 1976 – the anniversary of the execution of two Italian anarchist immigrants and workers' rights organizers Sacco and Vinzetti - after a young, 24-year old Italian kid from Des Moines named "Sonny" Frank Cordaro dropped out of seminary right before ordination.

Frank put together a search committee of Catholics in the Des Moines Diocese, and got the blessing to open up from Bishop Maurice Dingman.

"You don't need a bishop's blessing to start a Catholic Worker," Frank told me in a phone interview conducted March 8. "But on the other hand, it doesn't hurt to have it."

The search committee found an old house on 713 Indiana Avenue, in the Riverbend neighborhood on the near north side of Des Moines, and the Philip Berrigan house was purchased on contract for \$8,500 - \$1,500 down and \$100/month after that.

"Joe Davia was the stay at home guy and I had a full-time job as the Des Moines organizer for Iowa Citizens for Community Improvement," Frank said. "Eddie Polish, Father Dave Polish's brother, moved into the base-

ment, had a full-time job as a janitor, and we pooled our money together and paid the Berrigan house off in less than a year."

The first hospitality offered by the Des Moines Catholic Worker was exclusively for women and their families, and sometimes homeless youth.

"In 1977, there were no domestic violence shelters for women in Des Moines, so the groups that first started them used the Des Moines Catholic Worker to show there was a need for them in the community," Frank said.

"It was the same with youth shelters."

The rest, as they say, is history. Over time, the community purchased three more houses – the Monsignor Luigi Ligutti House in 1979, the Lazarus House in 1980, and the Bishop Dingman House a few years later. Ligutti was a priest from the Des Moines Diocese who worked on

that surely died. When the house was purchased, it stunk after five years of no running water and a basement filled with human waste.

The community brought the house back to life and made it into a livable space. The Ligutti house was renamed the Viola Liuzzo house in 2009, after the civil rights organizer from Michigan who was murdered by Ku Klux Klan members in 1965.

Dozens of men and women have joined and left the Des Moines Catholic Worker in the last 35 years, including long-time Catholic Workers like Jackie Dicky, Norman Searah, Peter DeMott, Jim Harrington, Carmen Trotta, JoAnn Kennedy, Ted Walker, Mike Sprong, Beth Preheim, Richard Cleaver, David Stein, Jerry Ebner, Carla Dawson, Jackie Robinson, Fran Fuller, Richard Flamer and Eddie Bloomer, and each and every one who has come and went since

Join us to celebrate our 35th Anniversary, September 30-October 2

This year the community is planning to celebrate its 35th Anniversary with Martha Hennessy, granddaughter of Dorothy Day, who will speak to us about the origins of the Catholic Worker movement and where it is headed. Martha has lived at the New York Catholic Worker for the last several months and travels around the country giving talks on the movement. More details to come soon!



Dorothy Day and a young Martha Hennessy.

global agriculture and refugee issues for the Vatican and was also a personal friend of Dorothy Day. The Lazarus House got its name from the miracle of Jesus' raising Lazarus from the dead. For it was the house

has made their own enduring contribution to the community's ongoing legacy.

The hospitality we offer has changed from time to time too, and in honor of our 35th anniversary this year,

we are excited to announce that the Bishop Dingman house of hospitality and drop-in center is now open five days a week instead of four, the first time since 2008 that we've been in a position to do so.

The Des Moines Catholic Worker entered 2011 in a strong position. We're open five days a week and we still run our weekly food store at Trinity Methodist Church.

We currently have 12 community members (Al Burney, Elizabeth and Greg Schmick, Frank Cordaro, Eddie Bloomer, Norman Searah, Megan Felt, Renee Espeland, Dan, Frankie, and Reetzi Hughes, and myself) and we're offering hospitality to a state representative from Iowa House District 27 in Dubuque Chuck Isenhardt.

It's the third year in a row that Isenhardt – a devout Catholic and liberal Democrat, has stayed with us during the legislative session. Progressive populist radio show host and long-time friend of the community Ed Fallon is also scheduled to spend the summer with us.

In 2009 and 2010, we offered long-term hospitality to a family of five at the Lazarus House. They've since moved on to bigger and better things, and we're currently in the process of rehabilitating and repainting the property.

We're considering a name change to the Rachel Corrie Lazarus House, and using it as a home-base for international solidarity organizers who need a place to rest and recuperate after time spent in armed conflict zones across the globe. We've already decided the backyard will make a good home for a flock of backyard chickens and some ducks.

"One thing that has always been a constant at the Des Moines Catholic Worker is some kind of community garden or urban agriculture project," Frank said.

We've got a lot of work to

do to maximize the space at all four houses in order to add more vegetable gardens, fruit trees, and wildflower beds, but our compost piles, basement worm farm, and soon to be endless supply of chicken manure are all sure to guarantee us the best soil amendments Mother Earth can make. We've also recently added a couple of rain barrels to the mix.

Throughout the years, many things at the Des Moines Catholic Worker have changed. Live-in community members come and go, and the types of goods and services we are able to offer have changed with the times too, but there are at least two things that have always stayed the same.

The first is our commitment to an alternative model of communal, decentralized, and nonviolent community living first expressed by the once obscure Jewish prophet Jesus of Nazareth and later translated into an American context by Dorothy Day and Peter Maurin.

The second is the continued and on-going support the Des Moines Catholic Worker has received from the larger community – hardworking everyday people like you who volunteer their time, labor, and money so we can fulfill our mission and purpose.

"We always got lots of help," Frank said. "This thing wouldn't work without it."

In honor of the very large Des Moines Catholic Community – the live-in members, the volunteers, food providers, clothing donors, and financial tithe-ers – without which this project would not be possible, we're pleased to announce the Des Moines Catholic Worker 35th Anniversary Party scheduled for the weekend of September 30-October 2.

And we are excited to announce that Martha Hennessy, the grand daughter of Dorothy Day, has agreed to be with us for our celebration. So, mark your calendars and save the date!

via pacis

c/o Des Moines Catholic Worker
PO Box 4551
Des Moines, IA 50305
515-243-0765
www.DesMoinesCatholicWorker.org

Editor and Designer

Des Moines Catholic Worker Community

Assistant Editor and Layout

Des Moines Catholic Worker Community

Subscriptions

Via pacis is published quarterly. To subscribe, mail, email, or phone your name and address to the editor.

Photos and Illustrations

Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

The Des Moines Catholic Worker Community

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition. We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

Becoming a Des Moines Catholic Worker

We are open to new community members. For information about joining our mission, contact any community member or visit our web site.

Mailing Address

PO Box 4551
Des Moines IA 50305

Bishop Dingman House (Drop-in Center and Business Phone)

1310 7th St.
Des Moines, IA 50314
515-243-0765

Live-in community members: Ed Bloomer, Megan Felt, and David Goodner

Phil Berrigan House (Autonomous and Sister with the DMCW)

713 Indiana Ave.
Des Moines, IA 50314
515-282-4781

Live-in community member: Frank Cordaro

Viola Liuzzo House

1301 8th St.
Des Moines, IA 50314
515-401-4197

Live-in community members: Renee Espeland, Dan Hughes, Frankie Hughes, Reetzi Hughes, Norman Searah

Lazarus House of Hospitality

1317 8th St.
Des Moines, IA 50314
515-326-4832

Live-in community members: Greg and Elizabeth Schmick

Weekly Lectionary Bible Study

Mondays, 7pm. Berrigan House
Call to confirm.

Weekly Mass or Spiritual Renewal Service

Fridays, 7:30pm, Dingman House
Last Friday of the month is a Community Round Table
All are welcome!

The Chiapas Project

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com



As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.

-Dorothy Day

The Midwest Catholic Worker Faith & Resistance Retreat: The Hope of Easter and a Disarmed World

April 29—May 2, 2011 @ De La Salle Education Center

FRIDAY 4.29

6—10pm. Arrival in KC

SATURDAY 4.30

9:30am. Art Laffin
Dorothy Day CW,
Washington DC
1:30pm. Roundtables
Legal Issues,
History of KC Plant
6pm. Dinner, Songs & Stories

SUNDAY 5.1

9:30am. Worship
12pm. Lunch
1:30pm. Plan: Group
Consensus
7:30pm. Civil disobedience
planning & legal advice, art,
press work

MONDAY 5.2

7am. Light breakfast
8-10am. Action
3740 Forest Avenue,
Kansas City, MO 64109

YOUR HOSTS:**Cherith Brook CW**

816.241.8047
Cherithbrookkcmo@gmail.com

Holy Family House CW

PLEASE CONSIDER ACTS OF COURAGE AND CONSCIENCE

Discern with your community, family & work place about joining with us on May 2, 2011: open to the spirit and willing to take direct action that could result in arrest.



COME EARLY TO CREATE ART, PUPPETS & PROPS

Come to Kansas City the week of April 22 to help us with preparations. We especially need artists and experienced builders. 10 people are welcome to stay at Cherith Brook and Holy Family House. Please call if interested!

BRING WITH YOU:

-Sleeping bag, pillow
-Toiletries
-Extra food to share
-Supplies for signs & puppets

-Instruments and Songs

-Money to contribute to speaker and space

**If you need special sleeping arrangements, please let us know in advance!*

Sugar Creek Retreat September 16-18, 2011

Hosted by Mustard Seed Catholic Worker
of Ames, Iowa

515-460-1467 or nleete@gmail.com

This annual gathering is a time of celebration, education and nourishment of catholic workers and their supporters. Over the weekend there are spontaneous breakout discussions and planning sessions, support circles, wholesome meals, soccer games, yoga, prayer services, music, and a talent show on Saturday.

All are welcome. The retreat is a family friendly environment. Bring a tent to camp or sleep inside with a sleeping bag. Bring food to share.



Las Vegas CW to host National CW Gathering - Oct 7-9, 2011

Plans are afoot for a national Catholic Worker gathering in Las Vegas. At this point all we know is that the event will start Friday, Oct. 7 at 11 am and run through the afternoon of Sunday Oct. 9. On Friday and Saturday there will be Round Table Discussions and group gatherings and on Sunday there will be a liturgy at the Nevada Test Site and demonstration at Creech Air Force Base (home of the Drones).

For more information contact: Las Vegas Catholic Worker,
500 W. Van Buren Ave. Las Vegas, NV 89106
(702) 647-0728

mail@lvcw.org <http://www.lvcw.org>

Des Moines CW: Prayer
Service Schedule,
Fridays at 7:30 pm

April

1st- Greek Ortho. Eucharist
led by Richard Cleaver

8th- Centering Prayer led
by Tim Goldman

15th- Catholic Mass with
Father Ed Pfeffer

22nd- Prayer Service led by
Bob Cook, founder and
resident of the Des Moines
Hansen House of Hospital-
ity, for men coming out of
prison.

29th- Roundtable: Money
and Usury (Discussion led
by Renee Espeland)

May

6th- Greek Ortho. Eucharist
led by Richard Cleaver

13th- Centering Prayer led
by Tim Goldman

20th- Catholic Mass

27th- Roundtable: Water

June

3rd- Greek Ortho. Eucharist
led by Richard Cleaver

10th- Centering Prayer led
by Tim Goldman

17th- Catholic Mass with
Father Dave Polich

24th- Roundtable: Exercise
for All! (Discussion led by
Elizabeth Schmick, a medi-
cal student at DMU)

July

1st- Greek Ortho. Eucharist
led by Richard Cleaver

8th- Centering Prayer led
by Tim Goldman

15th- Catholic Mass with
Father Ed Pfeffer

22nd- TBA

29th- Roundtable tba

Come, Follow Me: DMCW’s Open Call For New Community Members

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, “Come, follow me, and I will make you fishers of men. And they straightway left their nets and followed him.”

- Matthew 4:18-22

The Des Moines Catholic Worker community is actively recruiting new interns and community members for three month, six month, one year, and longer periods of time.

We are a 35 year old, neighborhood-based, Christian anarchist community, housing and worker co-op, and nonviolent popular resistance center that provides direct service and hospitality to the poor and disadvan-

taged in the Riverbend neighborhood on the near-North side of Des Moines, Iowa. We serve more than 18,000 meals a year.

Our four properties include a restaurant-style cook’s kitchen, a peace and justice library, a basement worm farm, an organic vegetable garden, a backyard chicken coop, a tool shed, a mixed martial arts studio, a multimedia newsroom, and much, much more.

We believe in and try to follow the Aims and Means of the Catholic Worker—personalism, a decentralized society, a green revolution, nonviolence, the works of mercy, manual labor, and voluntary poverty.

Mutual aid, a gift economy, and sabbath economics are also useful terms that

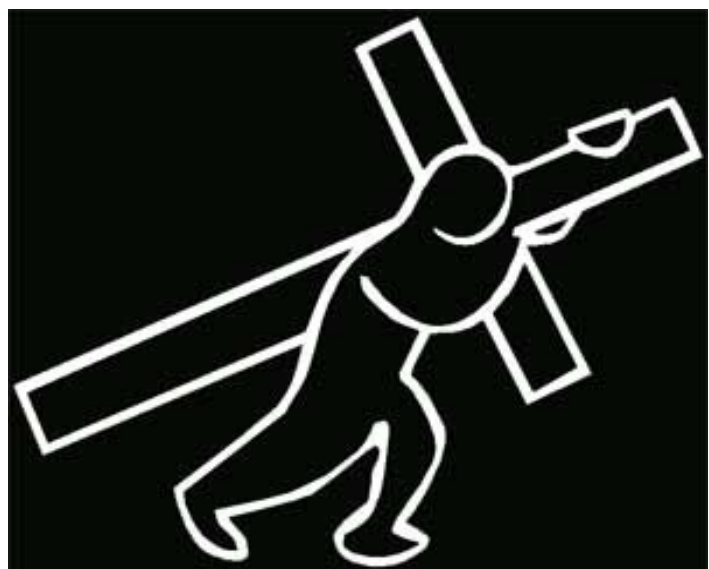
help describe what it is we attempt to do. Unconditional love and unlimited forgiveness are two more.

We currently have 12 active community members, and we are looking for more.

High school and college students often spend their summers with us. Recent college graduates sometimes opt out of Americorps or the Peace Corps and spend a year with us instead.

Some stay with us longer. Norman Searah and Eddie Bloomer have been here for decades.

The Des Moines Catholic Worker community is an experiment in an alternative lifestyle one step removed, but not completely separate from, the dominant, mainstream, consumer capitalist culture of the world in which



we live. If this appeals to you, we invite you to join us.

Other needs:

- a passenger van or car
- grass clippings
- leaves
- straw bales
- wood chips

- gravel
- fruit trees
- a retaining wall
- a weed eater
- printer/scanner/Xerox
- DVD player



Norman’s Whereabouts

by Norman Searah

Hello there! It’s been a bad winter of cold weather, with Canada having 60 degree below temperatures, and snowstorms from Texas to the Midwest, and Chicago to the North East and New York.

There have been protests in other parts of the world even in Egypt, with large numbers of people in the streets. While here in the United States we deal with our own problems. We may move too fast without thinking. While we still deal with the gulf, we now have other problems to deal with.

It seems that London based Anglo American and Northern Dynasty of Canada are planning to dig one of the worlds largest open pit mines in the heart of the watershed that feeds Bristol Bay Alaska, a wild salmon stronghold. This ecosystem is vital to native Alaskan communities and especially to fishermen. I don’t know about you but I love eating fish and I love nature. And we’re seeing its destruction.

I look at my messy room and wonder if I need all this junk, which I really don’t need, so I am throwing it out. I look at my body that I need to care for better, we like all do.

If we are so religious and God left this earth to us, we need to care for it better; now not later.

I also haven’t been home in a long time, so I would like to share it with you, if I may.

To begin with, I am not

an Iowa born; I am from a town in New England. I am from a large family of twelve brothers and sisters with two fine parents.

I met my mother’s mother when I was twelve. I missed her father he didn’t come to America. My mother was from England. I have never been there and would like to go someday and work with the poor; but that’s a dream.

I never met my father’s father or mother, that’s because his father fought in the First World War and came back with influenza. It killed a lot of people, even though it never got my father. When he was still a child he was put in an orphan. I found out he was French, so the next time I go to New York city I’ll have to check out the French area.

I love my family. Even though I am not there now, I’m always learning new things when I go home. I used to tell people that they should talk to their parent’s more and spend more time with them, and their grandparents. One of the best things I recall is that my parents had friends named Millie and George. I guess they couldn’t have children. So my parents gave them one of my brothers, perhaps still a baby. Somehow he kept his name and last name Searah. My parents still remained friends with them, he still remained our brother and he had two sets of parents. They taught me a lot of things.

I became Protestant and then became Catholic. But I often claim both.

Oh yea, I’m named after a Canadian that died in Word War Two. I’ve never been to Canada.

So now you know something about me and my family. But now about my hometown.

I started to write my article yesterday. Today is February 3rd and people are still dealing with cold weather. Some states have had snow a few times but other states in the north have had a lot of snow this winter. This winter is bad even in my hometown in Massachusetts; it’s a nice town. I’ve learned a lot, like we had a police chief that could have played for a major league baseball team. Instead I think he chose to become a police officer for the town. Because of that, the town named part of the commons after him.

The baseball park is also home to a carnival for a week in the summer. I worked there for a week. By the time we moved into town he was already the chief of police. I recall on Christmas he visited us, like Santa Clause, with gifts. He had a brother who had a store across the street from the baseball field on the commons. But on the other end of the commons from Skips was Grove Street School. I figure all of us Searahs attended it before it closed down when they built another school near the high school and made apartments out of the old school. I guess its still standing. Right next to the school is a factory that our neighbor Vince worked at, cleaning out the asbestos.

He lived by himself. In the summer he would read while in the winter I guess he was lost.

So living just up the hill from him, I recall mom got word to him that he was invited to eat at our house. He came. I felt it was just as good as Dad having the Jehovah witnesses over to talk and listen. Vince died from the asbestos. His family took his house apart and built two apartments.

My best friend used to live across from the high school. We used to do a lot of things, even camp out near a lake. One of these days we’ll meet again. The last time we saw each other I had a car and drove home to see everyone.

We used to have a town hall that really looked good. So good that it was the center of a post card. But I heard that the office is closed and everyone is in trailers. The police department is in an old factory. The stores on the bottom of the old town hall are closed, and it would take a lot of money to fix the building. But the town doesn’t have a lot of money. Even the biggest business closed down because it was sold. And the second largest business closed too, which left not much work in town.

I have heard that there are about two hundred empty houses in my hometown. There are no buses going to it, and no cab services from it. It’s worse than Newton, Iowa.

It’s been a long time since I’ve been home.

Right now, I look out the window and see snow, and I think of home and my own problems. So its morning and I check my blood pressure but I have problems, so I stop eating at noon.

I do a lot of moving around to loose weight, but the snow makes it hard. I dream of walking from here to somewhere outside of Iowa. My room is a mess; I am a mess, along with the world and my hometown. Who cares? One more thing, there weren’t any towels to take a bath.

But anyway, I’m ok. I went to New York City. I spent some time at Port Authority bus station, watching some homeless and poor sleep. Then I went to Penn Station and saw more and thought it was good for the city. My shoes started to hurt my feet and I felt that I needed to rest when I found 14th Street and found a McDonalds. I went in and got some food and a poor man stood near my table. I asked him if he wanted food and offered it to him. After a while he left and then I realized that all he wanted was the simplest thing: to get warm from the winter cold.

Every time I go I learn what it is to fit in another’s shoes even though I’m wearing my own.

I’ll make it sometime soon to the Catholic Worker in New York City on the lower east side.

I thank you for your time.
Norman

Over Caloried and Under Nourished

by Greg and Elizabeth Schmick

In the last year a lot of the talk at the Des Moines Catholic Worker has been about food. This is natural because we spend a lot of time feeding people. What we've been talking about is the difference between quality food and the "food like" substances that are everywhere in our society, and whether or not we are actually "feeding" the poor or only providing another meal that is high in calories and low in nutrition.

Our neighborhood is steeped in foods that while low in cost are high in fat, processing, and sugar. For example, 100 yards East of the Worker House is a Quick Trip that sells candy, pop, chips, beer, cigarettes, hot meals like burritos burgers, and dogs. If you walk 100 yards south, there is a McDonalds. What we want our guests to experience when they come to the Worker House for a meal or a snack, is the opportunity to have food that tastes good but is full of nutrition.

In the United States, it is a lot more difficult to eat well when you don't have much money. Researchers at the University of Washington recently reported that "of 370 foods sold at supermarkets...higher calorie, energy dense foods" were cheaper than their low energy nutritious counterparts. Energy dense munchies cost on average \$1.76 per 1000 calories," while low energy nutritious foods cost on average "\$18.16 per 1000 calories." It is not surprising then that there has been a big shift in the demographics of obesity in the last 25 years.

More and more studies are showing that even though obesity is on the rise in every age group, race and economic strata, the poor in America are much more likely than the wealthy to be overweight. This was not the case 35 years ago. "In the early 1970s, about 4% of poor youngsters ages 15-17 were severely overweight, compared with about 5% of teens who weren't poor." "Today the percentage of adolescents age 15-17 who are overweight is about 50% higher in poor as compared to non-poor families, a difference that has emerged recently," said Johns Hopkins' sociologist Richard Miech, the study's lead author. A big reason for this change is that high fat, high calories foods are a common refuge for people who are hungry and don't have much money; people who are hungry tend to value low prices and large

quantity over nutritional value.

"We didn't have enough to really go shopping, so we'd go to McDonald's," she said. "We just got junk food because it was so much cheaper and it was filling and it tastes good."

Nina Davis 26

Also, over the past decade the percentage of calories from sweetened drinks has grown by more than 30% among kids in the 15-17 age group — an increase concentrated among the poor.

People want to "have enough to eat". Furthermore, when people are food insecure—meaning they don't know when their next meal is coming—they tend to eat more than they would normally eat. Instead of choosing 1 doughnut, they may choose 3 because they don't know when they will get a doughnut again.

"It's just a lot more difficult to eat well when you don't have very much money," said Marilyn Townsend, professor of nutrition at the University of California-Davis. "Your major concern is not the nutrients in your food but having enough so yourself and your kids are full."

As Dr. Drenowski from the Center for Public Health Nutrition's at the University of Washington has discovered, "the highest rates of obesity are found among population groups with the highest poverty rates and the least education." He points out that even though a person eating junk food must eat more to feel satisfied, the cost is still LESS than if they had chosen something healthy to eat because "healthy foods are becoming more and more expensive." In fact "Vegetables and fruits are rapidly becoming luxury goods." In the years between 1985 and 2000, the cost of fruits and vegetables went up by 120% while the cost of things high in sugar and fat only went up 50%. It is not surprising then that Dr. Drenowski has concluded "the campaign against obe-

sity and the struggle against poverty are, in fact, one and the same."

New findings from a San Antonio study by Dr. Roberto Trevino, director of the non-profit Social and Health Research Center, clearly points to another explanation:

"Children living in poverty are obese in part because they don't eat enough of the right foods to meet their daily nutritional requirements needed for cell function and metabolism. Missing from the children's diets were four key nutrients: calcium, magnesium, potassium and phosphorus. All play important roles, but magnesium is involved in more than 300 enzymatic reactions in the body that help to spur metabolism and cell function. When magnesium — found in cooked spinach, black beans, bran cereal and other foods — is missing from the diet, it can predispose an individual to diabetes. Nearly 10 percent of children in the study screened positive for type II diabetes, typically an adult disease. Without early intervention, these children could be facing open-heart surgery at age 25 and will be on dialysis by age 35."

CHANGE

At the Des Moines Catholic Worker, we are actively working to change this dark trend in our Riverbend neighborhood. This has been a challenging task, with time, money and cultural limitations, but here are the actions we are taking to provide our guests with the best possible foods we can at this time:

Meal Preparation: We have been asking meal providers to include nutritious food products in their dinners. For example, when preparing their meal they can use olive oil or canola oil instead of oils that are high in saturated fat. Olive oil is a good source of vitamin K and E, beta-carotene and lutein; it is also a monounsaturated fat. It helps protect women from breast cancer and helps a person's body regulate blood pressure. We've also encouraged meal providers to include more whole grains in their meals. For instance,



serving brown rice instead of white rice, or whole-wheat pasta instead of white pasta.

Since we cook half of the meals within the community, we have also been trying to schedule more time for meal preparation, rather than using donated high-carb mush already cooked in the fridge.

Donations: Just as with meals, we are encouraging donors to focus their money on more nutrient packed foods like whole grains, raw fruits, nuts, canned beans, etc. One easy example is that people can donate whole grain breads instead of white bread and pastries because most pastries are full of sugar and trans fat. Trans fat is really, really terrible—it raises bad LDL cholesterol and lowers good HDL cholesterol causing arteries to become clogged which increases a person's risk for cardiovascular disease and stroke.

Juicing: When we open our doors at 3pm we are now starting to offer fresh juice to our guests which we make at home with a juicer. We use vegetables like spinach, wheat grass (which we grow in the basement), carrots, and fully ripened fruit (mostly apples and oranges). This juice contains so many good nutrients and minerals; for example it is a very alkaline food, which provides buffering minerals that protect people from osteoporosis.

Faith Gardens & CSA

Donations: We are blessed to be working with a group of churches that are converting their yards into gardens to grow food for the hungry in Des Moines. They provide us with fresh, seasonal vegetables. Food that is grown locally and organically is the best food, since it was able to

fully ripen before picking, reaching it full nutrient potential, and free of toxic pesticides and herbicides. Through the donations of Faith Gardens and the generosity of a supporter who purchased shares in a CSA farm, last summer we were able to provide healthy, robust salads and vegetables at every meal. We hope that this local food buzz will turn into a Des Moines tradition.

Fresh Produce: We have developed a relationship with Traders Joes (a national food retailer that specializes in natural and organic food products) through One Nation church in Des Moines. Once a week we get to pick up food from the church that Trader Joes has donated to them because it is unfit to sell because of bruising, expiration dates, etc. From this connection, we do our best to acquire enough fruits and vegetables for the week to sustain our guests. Sometimes we are able to get high quality organic meats and cheeses as well, which we incorporate into our snack and meal preparations. Even with this great new food connection, we are still in great need of fresh produce. If you know of a grocery store, distribution center, or anyone else with access to available fresh vegetables and fruits, please let us know.

It has been wonderful and challenging to begin this task. Many of our guests express excitement to be able to have a choice in their meals. We hope you are excited about our efforts to provide quality food, too. After all, when we are serving the hungry, we are serving Christ!

Love and Peace



Multinational Banana Corporation Invades Sovereign Afro-Colombian Territory

by Megan Felt

Since early December, hundreds of private contractors of multinational banana corporation Banacol have illegally invaded and occupied Afro-Colombian peace communities in the Curvaradó river basin in order to clear the land for banana cultivation. Their actions have been supported and assisted by local paramilitaries, army soldiers and municipal governments.

The peace communities' collective territory is protected under Colombia's Constitution and protective measures under the Inter-American Court of Human Rights.

According to documents released by the Colombian human rights organization, *Intercelesial Comisión de Justicia y Paz* (*Justicia y Paz*), [Banacol](#) workers are displacing vulnerable Afro-Colombian peace communities, thus enabling the corporation to occupy sections of communal, resource rich land. This violates the sovereignty of the long-standing communities, and puts them at risk for complete displacement from their collective territory in a country with almost 5 million internally displaced people. They are also bulldozing the subsistence farmers' crops, destroying natural habitats and contaminating waterways.

Flyers posted in poor neighborhoods and communities across the northwestern part of the country lured the squatters into Curvaradó in the Urabá region of Chocó, Colombia. The flyers assured three months of paid living expenses, titles to 2.5-hectare plots, materials and pay to build settlements, and a contract with Banacol Inc. to grow bananas.

What the flyers didn't include is that the Curvaradó territory is already inhabited by Afro-descendent communities, committed to maintain their collective territories, granted to them under law 70 of Colombia (1993), which recognizes and protects Afro-Colombians' right to collectively own and occupy their ancestral territory.

The "bad-faith occupiers," as the Curvaradó residents call them, are mainly made up of vulnerable individuals; some displaced by violence in other regions of the country, some farmers without land, and others recently unemployed by palm oil or banana plantations. Unfortunately, their vulnerable situations put them at risk to be taken advantage of by the corporate agenda, promising

them "the good life", and thus at risk to further impoverish other vulnerable communities for their gain. According to the ancestral inhabitants, the invaders admit that they collectively own the land, but contend to remain on the stolen plots because it is their only opportunity for work. Banacol, as so many other multinational corporations, has pitted these vulnerable populations against one another, putting them at higher risk of oppression.

The squatters say they expect to receive up to 180,000 pesos (\$90 U.S.) for each hectare cleared. So far, according to Justicia y Paz, they have cleared-out over 200 hectares and built over 122 temporary huts and camps. The "bad-faith occupiers" are still arriving by the hundreds. Although the squatters would not identify who the money is coming from, the promised contracts with Banacol implicates them as the instigators and funders of an intended illegal displacement for profit.

The peace communities filed a legal complaint with the municipality of *Carmen del Darién*, but no response has been taken by local authorities thus far. The *Carmen del Darién* police ordered an eviction of the illegal occupiers, but then said that they do not have the resources to carry out such an action.

The most recent demonstration of state support and collusion with the illegal occupation was the funneling of flood victims relief funds to the illegal land invaders by the Mayors Office in Carmen del Darién, according to Justicia y Paz.

History

These Afro-Colombian communities have lived in the region for generations, peacefully farming the land for subsistence. Chocó was a relatively low populated department of Colombia, with little conflict until the late 1990s, when violence erupted from the paramilitaries protecting large landowners from hovering guerrillas.

The paramilitaries protected certain properties, and attacked others, displacing thousands of indigenous, Afro-Colombians and mestizos in less than a decade, amidst the presence of a large military force.

Subsequently, demobilized paramilitaries and many survivors of the violence have testified to complete collusion of the military with the paramilitary that involved the sharing of information, weapons and even feet on the ground, to the extreme of the second shift idea in which military soldiers would work for the army by day and the paramilitaries by night.

One example of the military and paramilitary cooperation and collusion is Operation Genesis, the largest counter-guerrilla operation in Urabá during this period of violence between 1996-1997. Documentation of this state offensive shows that the Colombian army aerial bombed ancestral subsistence farming communities and immediately afterwards the paramilitaries entered on foot raiding, massacring, and burning the remains. In total, 140 innocent civilians were killed.

Since those mass violent displacements, palm oil plantations, extensive cattle ranches and banana compa-

nies have moved onto the vacant land, still protected by paramilitaries.

After ten years of living displaced in humiliating conditions, some of those displaced from the Curvaradó river basin decided to return to their land. The initial group was mainly mothers and children; the mothers determined to die for their ancestral lands if necessary.

As of today, approximately ten percent of the Curvaradó small-scale farming communities have organized themselves and nonviolently returned to their territory with the accompaniment and advocacy of national and international human rights organizations such as *Justicia y Paz* and Peace Brigades International.

With the territory as their history, the land is their only possible dignified future. Because their livelihood is tied to the land, some returned communities sought and received protective measures by the Inter-American Court of Human Rights. With this protection, the communities' plots are called Humanitarian Zones (living spaces) and Biodiversity Zones (native fauna and flora reserves). No armed actors, state or independent, are allowed within the premises of the zones, as a means to protect civilian life from the surrounding armed conflict.

Since their establishment, the communities have faced recurrent, rampant repression in the form of intimidations, death threats, political and media smear campaigns, and judicial frame-ups where they are accused of being guerrillas or guerrilla sympathizers.

Just last October *Justicia y Paz* received warning that a prosecutor in Medellín issued around twenty arrest warrants for Afro-descendant community leaders of *Curvaradó*. The anonymous source indicated that the warrants are based on the claim that the communities have been collaborating with the *Fuerzas Armadas Revolucionarias de Colombia – Ejército del Pueblo* (FARC EP), and that there are plans for armed forces to plant weapons and guerrilla publications on community private property in order to provide false evidence for the case. No arrests have yet taken place, but the warrants are now an available tool in the defamation campaign.

Consequences of the Occupation

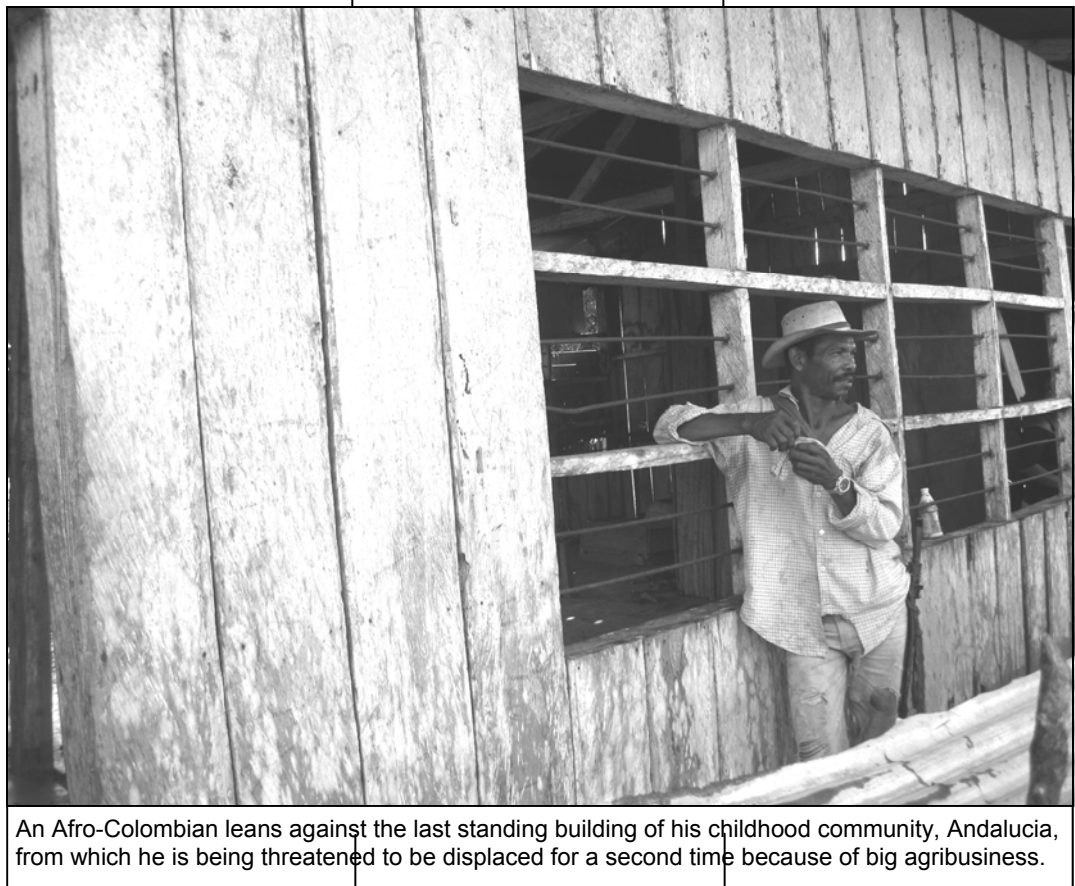
This invasion puts the Afro-Colombian communities at increased risk for two reasons. The first is that it greatly diminishes the communities' ability to cultivate subsistence crops, such as corn, rice, plantain and yucca, since the invaders are clear-cutting the area, many of their crops along with native flora is being killed. The farmland resides outside of the established humanitarian zones because of a legal loophole in the Inter-American Court of Human Rights ruling, that only protects the life and safety, and ability to live in their ancestral territory, and only advocates for their ability to subsist in their ancestral territory. This legal impediment places the farmland outside of protective measures, making the crops more difficult to physically and legally protect. If the people have nothing to eat, they have to leave their homes to find food. And because they are subsistence farmers, they have no other immediate sources of income to supplement their diet.

The second reason is that such a drastic shift in the local population, with an average of fifty people in each humanitarian zone, greatly affects elections, which ultimately decide the fate of these communities.

Article four of Law 70 of Colombia (1993) specifically gives authority to and protects "Community Councils" as the governing body of each community.

The establishment of this Community Council makes the community legally recognized and able to receive and occupy its collective, ancestral territory.

Continued on page 10



An Afro-Colombian leans against the last standing building of his childhood community, Andalucia, from which he is being threatened to be displaced for a second time because of big agribusiness.

Book Review: "Come Out, My People!" God's Call out of Empire in the Bible and Beyond

by Wes Howard-Brook

by Frank Cordaro

I have wanted to read this book for many years. It just was not written yet. Now that it is, we Catholic Workers and faith-based-nonviolent-resistance-to-the-USA-Empire type folks owe Wes Howard-Brook a debt of gratitude. Not since reading Ched Myers's ground-breaking *Binding the Strong Man* has a book so influenced my reading of the scriptures. What Myers did with the Gospel of Mark, Howard-Brooks does for the whole Bible - laying out a template for reading it.

Come Out, My People! addresses two major issues that have plagued my reading of the Bible. The first is the seeming great divide between the New and Old Testaments, or what we Christians have called our "Jewish question." James Carroll's book, *Constantine's Sword*, documents this tragic misreading of the scriptures and the bloody history that has followed. The current political discourse surrounding the State of Israel shows that these issues are still very much with us and are not going away anytime soon,

My second issue surrounds the question of violence in the Bible. Jack Nel-

ever God is portrayed as violent in both the New and Old Testaments must be attributed to our own flawed human pathology superimposed on the text. I find Nelson-Pallmeyer's answer very appealing. It rings true in my spiritual guts. Yet it is somehow too convenient, too easy a solution. It does not adequately or systematically deal with the Bible's violent biblical texts.

Wes Howard-Brook's book *Come Out, My People!* addresses both of these issues and then some.

The "Jewish question" is addressed in the introduction, "Is God on Our Side?" Most people believe the Bible to be the book of two religions: Judaism and Christianity. This is not the case according to Howard-Brook. There are indeed two religions embedded in the biblical text, but they are not Judaism and Christianity. They are a religion of Creation and a religion of Empire.

The religion of Creation is "grounded in the experience of and ongoing relationship with the Creator God, leading to a covenantal bond between God and God's people for the blessing and abundance of all people and all creation." The religion of Empire, "while sometimes claiming to be grounded in

ion of Creation overriding the religion of Empire.

The key to reading the text in the Old Testament is not to start at the beginning of the printed book but with the oldest texts to be written down. A review of what many of us learned about reading the New Testament is helpful here. Even though the first book in the New Testament is the Gospel of Matthew, biblical students know that the oldest texts written in the New Testament are the letters from St Paul. In the same way, even though the first book in the Old Testament is the book of Genesis, the oldest written texts in the Old Testament are the King David and King Solomon stories found in I Samuel 13 through to I Kings 10. They were written sometime during the reign of Solomon in the 10 century BC.

We know this to be true because it was not until the time of David and Solomon that the biblical people had the means to write. Writing and literacy in ancient times were done exclusively by scribes attached to Kings in royal household and priest in temple cults. There were no royal households or temple cults before King David and Solomon in biblical times.

Having determined by whom, when and where a

biblical standards. In I Samuel 13 through to I Kings 10, the relationship is one almost of real time, since these texts were written by the scribes of Solomon's royal house. The purpose for writing these texts was to legitimize Solomon's rule by giving it divine importance, which means they were written to support a religion of Empire. Scribes wrote of a God who supported and blessed King Solomon and all his endeavors, including a system like all the political and economic systems of the time, and wrote to legitimize an Imperial model of ruling.

The next set of texts chronologically was written soon after Solomon's death, with the split between the northern Kingdom of Israel and the southern Kingdom of Judah. This is the story of Moses and the Exodus written by the Northern royal scribes in Israel. It was written to legitimize the break-up of the Unified Kingdom and the reign of Jeroboam, the Northern Kingdom's first King. Over five hundred years separated the authors of these texts and the historical characters in the text. This story of Moses and the Exodus is the emblematic biblical liberation story. In these texts there is no King, no temple or priestly cult, no

be read as attempts to eliminate one or the other, or to reconcile these two conflicting story lines. This overarching biblical conflict is not fully resolved until Jesus and the New Testament.

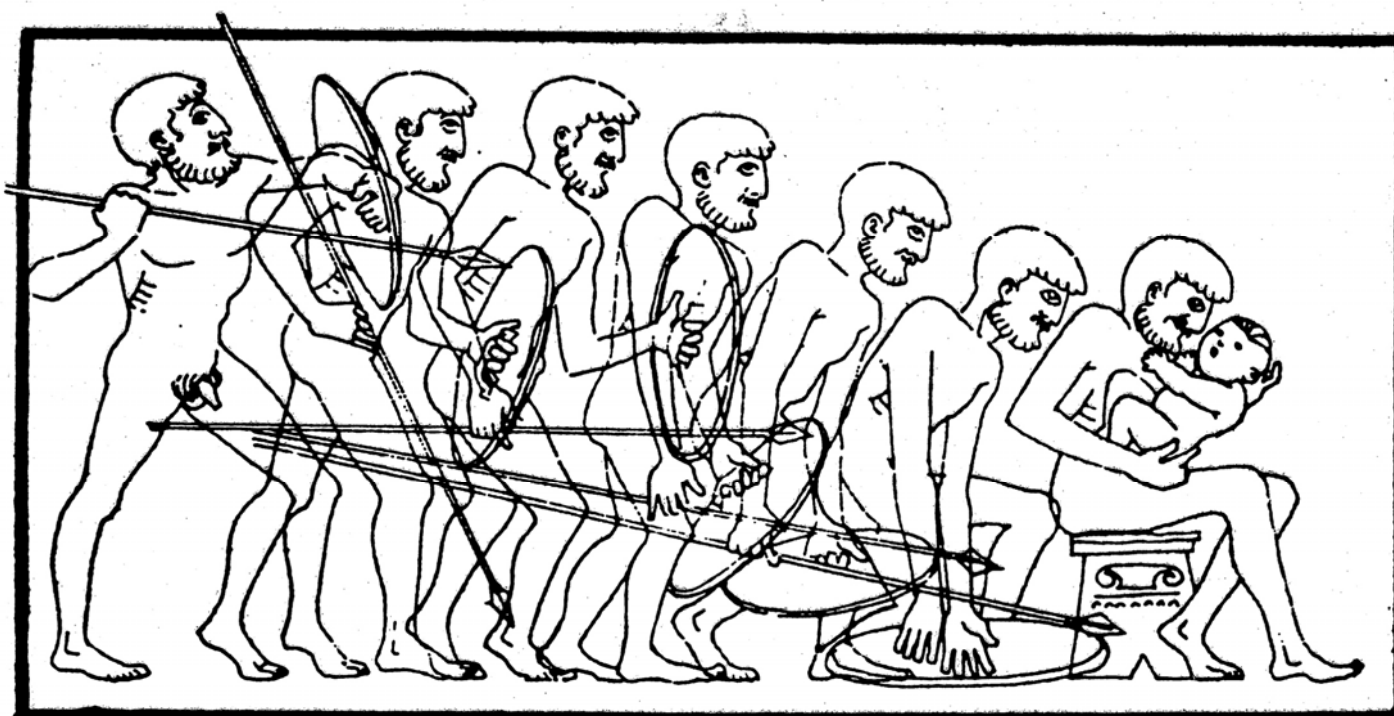
It was not long before the Northern Kingdom of Israel and its Kings succumbed to the dictates of the Religion of Empire with a capital city, royal court, temple and temple cult, standing armies, taxes and rule by force. It was during this time that prophets sprang up in Israel and Judah. First came Elijah and Elisha, followed by Amos, Hosea, First Isaiah and Micah. The prophets are a mixed bag when it comes to the Religion of Empire and the Religion of Creation; some were in one camp or the other and still others were in both. Yet they always spoke to the issue of social justice and its connection with being Faithful to God. Howard-Brook compares, for example, Isaiah's and Micah's "swords into plowshares" prophecies, showing the difference between Isaiah's Religion of Empire perspective and Micah's Religion of Creation perspective (p.175).

"With the fall of Israel to the Assyrian Empire in the 7th century BC, an early form of the book of Deuteronomy was written as a compromise document forged in Judah during the reign of King Josiah by the royal scribes in Jerusalem and the scribal refugees from the north. This effort brought together the central symbols of the Zion and Sinai stories into a unified narrative that legitimizes the monarchy, its priesthood, and its own story of divine covenant with the Davidic dynasty."

Howard-Brook is at his best in describing political and socio-economic forces that produced these texts. What he can't tell us, and nobody can, is how well this Deuteronomist compromise worked, if it worked at all. What we do know is that by the time of the Babylonian Captivity, the compromise was a failure. The prophet Jeremiah best documents this failure.

Born at the wrong time and in the wrong place, Jeremiah was put into an impossible situation with a flawed hybrid theology of a compromised God who called for Faith in both Creation and Empire.

Continued on page 11



son-Pallmeyer's book *Jesus Against Christianity* highlights this perplexing issue well. Nelson-Pallmeyer asks the question, how do we who believe in the nonviolent Jesus and the God of unconditional love and unlimited forgiveness reconcile this view with the violent deeds attributed to God and God's people in the Bible? Nelson-Pallmeyer's answer is a bold and liberating one. If we really believe in that Jesus and that God, then where

that same God, is actually a human invention used to justify and legitimate attitudes and behaviors that provide blessing and abundance for some at the expense of others."

These two religions are in direct opposition to each other, with differing ends and means. And despite attempts in the biblical text to reconcile the two, in the end, at the end of the book and in the New Testament, a clean break is made, with the relig-

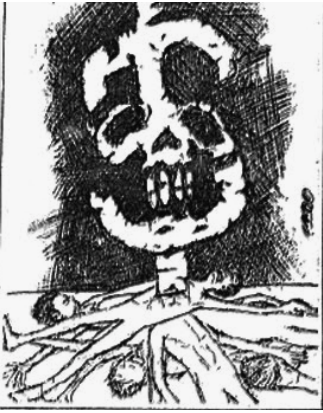
text was written, Howard-West tells us, "Key to reading any ancient text is placing it in its original context. This process begins by asking two questions: What is the relationship between the time in the text and the time the text was written? What questions are the biblical texts trying to respond to when they tell stories about the past?" (p13)

The answers to these questions, when asked of the oldest texts found in our scriptures, are rather easy by

capital city, no land base to protect, no taxes or standing army. God's people are led directly by God. It is no accident that King Solomon looks a lot like Pharaoh in the Exodus story. Solomon was the template for Pharaoh. And Moses looked a lot like King Jeroboam.

With these two sets of texts, the conflict between a God and Religion of Empire versus a God and Religion of Creation are set in place. The rest of the biblical text could

Let Us Join Hands and Support Our Sister Helen Woodson



Dear friends,
Over the years we have spent time in prison and/or supported other activists who have been in prison for acts of conscience. We write to you now with a special request on behalf of Helen Woodson. Back in November of 1984, Helen was part of the Silo Pruning Hooks action. She went to a Missouri nuclear missile silo along with Larry Cloud-Morgan, Fr. Carl Kabat OMI and Fr. Paul Kabat OMI. With sledgehammer and jackhammer, the group followed the biblical mandate of Isaiah to turn swords into plow shares. They were convicted

and received a varied number of years of prison time for their action. With the exception of a few days, Helen has been in prison ever since. (A couple of times in past years when released, she immediately engaged in an action that resulted in arrest and being returned directly to prison for violating parole.)

She is scheduled to be released in September of 2011 after 27 years behind bars. Helen is looking forward to getting out, and at the age of 67 and with health issues, has decided to now retire from activities that might return her to prison.

It's been a long time since she's lived on the outside. She'll leave prison with a sweat suit, plus books that she's accumulated. That's it.

Since she will leave prison with no source of income or health coverage, she plans to apply for government assistance, but it can take six or so months for someone to find out if they are eligible to receive benefits. In the meantime, in

addition to things like food and clothes, she'll need to purchase medications for multiple health problems, at quite a significant cost. So funds are being raised on her behalf (not money to be used while she is in prison, but for the things she'll need once she's released).

Her living situation once she's released is still uncertain. It has been challenging for her to develop a plan that the Bureau of Prisons and Department of Justice find suitable since Helen will be subjected to many conditions and restrictions after her release.

The couple who have invited her to live with them are still waiting to be contacted to answer the questions and receive the home visit needed to determine if Helen will be allowed to live there. Helen is very much hoping that they and their home will be approved.

If not, she is not sure where she will be able to live, and it's possible additional money will need to be raised to

enable her to rent a small place to live.

In the meantime, until this becomes more clear, it will ease her mind significantly if she can at least know that she'll be able to pay for the medicines she needs, and things like a winter coat. Can you help?

Since the beginning of the nuclear age, many thousands of people in the U.S. and around the world have been arrested for anti-nuclear civil disobedience, and hundreds have spent time in prison for these actions. None of these people (not even long-imprisoned Israeli nuclear whistleblower Mordechai Vanunu) have spent more time in prison than Helen Woodson.

We ask that you join us now in providing her with needed support as she embarks on this huge transition after her many years in prison.

Please be as generous as you are able! Any amount, from \$1 to \$1000, will be gratefully received and acknowledged. Checks and money

orders can be made payable to the Nuclear Resister (with "for Helen" written on the memo line) and sent to the Nuclear Resister, PO Box 43383, Tucson, AZ 85733.

Secure online donations can be made via PayPal at the Nuclear Resister website at www.nukeresister.org/donate (on the final screen please click on I add special instructions to the seller, and note that the donation is for Helen).

Thank you.
Peace,
Jacqueline Allen-Doucot
Hartford Catholic Worker
Elizabeth McAlister
Jonah House
Felice Cohen-Joppa
The Nuclear Resister
Anna Brown
Kairos Community



Annual STRATCOM Vigil, December 28

The 32nd annual Feast of the Holy Innocents Retreat and Witness at STRATCOM was a low key affair by any measurement, never breaking the double digit mark until our closing ceremony on Tuesday Dec 28th when 11 folks showed up. It was a simple, poignant, most humble and seemingly unnoticed presence. Given the reality of what takes place at Offutt and the mission of STRATCOM - our efforts felt pathetic. Not much different from the impression the first Christmas made on world scene. Yankton CWer Mike Sprong began with reading Mathew's Christmas story, than sharing how this years Feast of Holy Innocents Witness marked the 30th Anniversary of his first act of civil disobedience by his crossing the line at Offutt in this very spot on Dec 28, 1980. Mike said he was one of the youngest people gathered at Offutt in 1980. Ironically, Mike was also the youngest person gathered this year at the base....

Mark Kenney Sentenced to Six Months for line crossing at STRATCOM last August

Mark Kenney was sentenced to a six month prison term in Omaha by Federal Magistrate Judge Thomas D. Thalken. He was represented by "pro bono" attorney & Catholic Deacon Chuck Hannan. Mark pled guilty.

Mark's prior record of line crossing at Offutt AFB from which Mark has served a 30 day, 45 day and two six month sentences (the two six months sentences being given by Judge Thalken) played heavy in the Judge's sentence. The Judge said he respected Mark's personal convictions for peace but said Mark has many other option to express those convictions without 'breaking the law'. Judge Thalken readily admitted that any prison time given to Mark would not be a deterrent but only punishment. Yet the Judge sentenced Mark to the full six month maximum jail time because of Mark's prior sentences.

The Judge is allowing Mark to 'self surrender', which means Mark got to go home today and wait until the Federal Bureau of Prisons

assigns him a Federal Prison to do his six month sentence. This process takes between four to six weeks. Mark will be notified by mail or phone when a site has been assigned and he will have to 'self surrender' at the assigned prison.

Mark read the following statement before being sentenced:

Since my time in the military, I have struggled with living out my Christian witness in a world dominated by weapons of war and mass destruction. I wish I could say my witness was more consistent.

Like many Americans, the 9/11 bombings in New York City gave me great pause. Pope John Paul II had certainly made his feelings known, as to the lack of validity of our going to war in the light of the Just War theory. But the silence of the pulpits of the Catholic church on the issue seemed deafening to me.

I searched other churches through bible studies and services, and found the same thing. Most pulpits were



treading very lightly around the message of the Sermon on the Mount. After all, Don't we know better?. Isn't our military the righteous one here? Isn't our cause Just?

The Old Testament, Davidical idea that we can practice living out God's message and teachings while engaging our enemies in war, was back on track. The New Testament, Constantinian idea of making the world safe for the practice of Christianity, through war and conquest, was making a great comeback.

Nothing of this reality seemed scriptural to

me. After all, didn't Isaiah and Hosea and Zachariah seem to be sensing their current system was certainly in want of something? Weren't they dreaming and prophesying of a new reality to come? Didn't Mathew and Paul and the early apostles and evangelists seem to be saying that Jesus was the culmination of this desired prophetic reality sought for so many generations? Certainly John thought so.

In the end, I have no choice but to accept the revelations of the early prophets, the early evangelists, and the teachings, and life, and death, and resurrection of

Jesus, whom I willingly proclaim as the promised messiah. No other power or principality holds a candle to this.

While I recognize that I am a flawed and sinful man, I can not stand idly by and watch the powers and principalities that be butcher the Good News of Jesus the Christ, through slanted interpretations to false and violent, church driven theologies of acceptable violence, militarism, and war.

If I am guilty of anything, it's that I desire to hold onto my faith in Jesus the Christ more than I wish to hold onto the manufactured myth of the American Dream. If I am guilty of anything, it's that I fear God more than I fear the courts.

For these reasons, I do what I do. For these reasons I will try to accept as faithfully as I can whatever the courts or society have in store for me. I have nothing further to say on the matter.

Mark can be contacted at: 402 598 2403 or markpeter@gmail.com.

Creech 14 Found Guilty



by Renee Espeland

Creech Air force Base just north of Las Vegas NE is a main hub for Unmanned Aerial Vehicle training and combat missions. The UAV's or "drones" take off in, (for instance,) Afghanistan, and then control is transferred to pilots at Creech AFB. The controls are modeled after the Play Station 2. The pilots sit in front of three computer screens and operate the "joy-stick" maneuvering of the drones in Afghanistan or Pakistan, [or by other various agencies in Africa, Columbia, Iran, Korea, Gaza, the U.S. border, or our local neighborhoods, for surveillance.] The magnificent camera capabilities including infrared and a digitalized software that can "see" through cloud cover or dust storms, make viewing the carnage from the hell fire missiles that are deployed, visceral. The pilots drive to work...earn combat pay while they bomb in real-time. In equally real-time, they review the footage, punch out from work, drive home and pick up the kids for confirmation or soccer practice. This is causing high incidences of post traumatic stress disorder in the soldiers. As one soldier said, the war is 7000 miles away, and it is 18 inches away.

The Creech 14 were found guilty of trespass.

Because it can get confusing, and legalese can be off-putting yet is critical—I am going to try to condense the legal basis of our action at Creech Air force Base which unfolded over a period of over two years.

EXTRAJUDICIAL KILLING IS ILLEGAL: [aka assassination]

...Targeted killing by the use of drones is a war crime. The Brookings Institute estimated that for every militant killed, 10 civilians died in drone attacks in Pakistan. (August 12, 2009)

...Like the prohibitions against genocide, slavery, and torture, the prohibition against arbitrary killing including extrajudicial killing,

has the rare status of a *jus cogens* norm-- a fundamental rule of international law accepted and recognized by the international community a whole as permitting no derogation under any circumstances.

...A state may intentionally deprive an individual of life only when it is in self defense. Even then the use of lethal force meets certain stringent criteria—of "proportionality," "necessity" and "precaution (all of these have very involved and stringent definitions!)

----"Empowering Governments to identify and kill "known terrorists" places no verifiable obligation upon them to demonstrate in any way that those against whom lethal force is used are indeed terrorists, or to demonstrate that every other alternative has been exhausted. While it is portrayed as a limited "exception" to international norms, it actually creates the potential for endless expansion of the relevant category to include any enemies of the State, social misfits, political opponents, or others. And it makes a mockery of whatever accountability mechanisms may have otherwise constrained or exposed such illegal action under either humanitarian or human rights law, (UN Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions in 2004.)

INTERNATIONAL LAW is explicitly a part of the law of the U.S.: [see Article VI, Section 2 of the U.S. Constitution]

...After the Second World War, the law of war was codified in the four Geneva Conventions, which have been ratified by more than 180 nations including the United States. Based on the Geneva Conventions and their incorporation into the War Crimes Act of 1996, the Court holds that there is a customary international law norm against attacks against civilians as war crimes.

...Crimes against Peace, War crimes, Crimes against

humanity are punishable under International Law recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal.

...When the issue was raised (Nuremberg) as to what responsibility judges might have for enforcing grossly unjust—but arguably binding—laws. The judge/defendants were not charged with personally committing war crime, crimes against humanity, or racial persecution, but rather charged with complicity in these crimes in their roles as jurists.

...The Nuremberg precedent criminalizing conspiracy to commit war crimes not only applies to military leaders, it also established private citizen responsibilities to uphold international law. Individuals have a duty to disobey domestic orders that cause crimes against humanity.

...“The most important principle of Nuremberg was that individuals have international duties which transcend national obligations of obedience imposed by the nation state. The world has to rely on individuals to oppose the criminal commands of the government.” (Tokyo War Crime Tribunal Judge Roling.)

A COMMON LAW DEFENSE OF NECESSITY:

...A defendant has a due process right to present a complete defense. A common law defense of necessity may be asserted as a defense to the trespassing statute at issue here because “Congress in enacting criminal statutes legislates against a background of Anglo-Saxon common law.”

...In order to invoke the necessity defense, a defendant must show that he or she; (1) was faced with a choice of evils and chose the lesser evil; (2) acted to prevent imminent harm; (3) reasonably anticipated a direct causal relationship between the conduct and the harm to be averted; and (4) had no legal alternatives to violating the law.

I will quote from the trial transcripts only three of the Judge's directives:

...I'm going to tell you right now that you are all charged with trespass, the issue of trespass is the legal issue presented in this court today, to determine whether you are or are not guilty of trespass. A lot of what has been said [in the opening statement] has no relevancy to the issue here. I'm going to tell you that right now. I'm going to limit any testimony evidence to the issue of trespass. Any of the other items that you stated there about international law [and facts about drone activity] and what have you, has no relevance to the crime for which you are charged with here today. So I am limiting that to any evidence to the charge. I feel the evidence is not related to the charge, or the testimony that you wish to present to other witnesses, I will not allow it. I am going to tell you that right now.

...Now it is up to you to call witnesses. And I said I am going to limit it to the issue at hand, which is the issue of trespass. So that would be concerning what happened at the air base, any knowledge of you being or not being there. It would be to the issue of trespass.

...Understand, it is only going to be limited to trespass, what knowledge she has, if any whether you were or were not at the base. We're not getting into international laws, that is not the issue. That's not the issue. Whether what the government is doing wrong, that's not the issue. The issue is trespass.

Now I will quote from the Judge's 20 page decision which found us guilty:

...First, Defendants failed to show that their protest was designed to prevent “imminent” harm. For example, the Court was presented with no evidence that any military activities involving drones were being conducted, or were about to be conducted, on the day of the Defendants' arrest.

...Second, Defendants failed to show that they reasonably anticipated a direct causal relationship between their conduct and the harm to be averted.

...Third, Defendants have not shown that they had no legal alternatives to violating the law...

...Moreover, Defendants are unable to show that their conduct was compelled by true “necessity” as that doctrine has been defined by various courts.

So, to sum this up, we were not allowed to speak to the issue of law or drone activities. We were not allowed to use the Supreme Law of the Land (Article VI of the U.S. Constitution aka International Law) as grounds for a defense. We were not allowed to provide evidence in accordance with the Necessity Defense AND—we were found guilty for not meeting the criteria of the Necessity Defense. Go figure. Insane!

The next day... we had a service at the nuclear test site. What an honor to have Johnnie Bobb perform the “liturgy.” Fire, Water, Rock, Juniper all invoked to remember us with each other—mother-father-sister-brother planet. Singing, dancing, praying in many languages.

January 29, 2011 marked the 60th year since the first atomic bomb was tested on land belonging to the Western Shoshone, near Indian Springs, Nevada, eight activists stepped onto the land and were immediately arrested by Nye County sheriffs. The Western Shoshone National Council had issued permits for us to enter their land. “**You bless the land with each of your footsteps,**” said Johnnie Bobb, a leader of the Western Shoshone Nation. Taken into custody immediately after stepping onto the land were: George Homanich, Judy Homanich, Mary Lou Anderson, Renee Espeland, Brian Terrell, Denis DuVall, Jim Haber and Jerry Zawada.



Photo by Jim Haber Nevada Desert Experience.org

“Remembering the Forgotten in Guantanamo”

by Justin Norman

Justin is a local Des Moines activist and a friend of the community.

At 2 a.m. on January 20th in Washington, DC, a security guard was making his rounds outside the Department of Justice. Although it was January, the wind had slowed from its frantic pace and blew gently around him as he attempted to find the person he had been following minutes earlier. As he walked, an odd thumping sound broke the silence of the evening. The guard's head snapped around toward the front of the building. Beneath the mammoth stone columns in front of the oversized doors stood the lone troublemaker he was looking for. Dressed in a bright orange jumpsuit and black hood, the figure slammed the door's giant metal knocker down once, twice, three times. Soon the voice of a woman emerged from beneath the hood of the persistent figure and startled him from his stupor. “Eric Holder, if you are in there, come out at once!” she shouted at the entrance. The

guard made a beeline for the woman and quickly tapped her on the shoulder: “Ma'am, step away from the doors.”

The woman turned around, startled, and pulled off her hood. Christine Gaunt, a 53-year-old farmer from Grinnell, Iowa, nodded her head in acceptance of the guard's wishes and descended the front steps to continue her walk around the building.

The orange-clad wanderer eventually traipsed back to her candle-lit headquarters at the building's front, treading over a massive banner carefully laid across the pavement. “Shut Down Guantanamo”, it read. Beneath the stars that night, and throughout the snowy days prior, that banner served as a large reminder to those in power that no, we citizens had not forgotten about their illegal prison. Yes, we were still watching.

It was astonishing to think it had been nine years. Nine years since the opening of the infamous detention center, and two years after President Obama made his promise to close it within the

first year of his election, and there we were again. Chris was only one of many members of Witness Against Torture, a group whose constituents ranged in age from 13 to 79, which I had the privilege of joining. Dressed in jumpsuits and fed up with the public's mass indifference, we arrived in Washington, DC on January 11th for eleven days of fasting and public action.

Much of this action was a follow-up to work that other WAT members had been doing over the last year. After months of calling and e-mailing the Department of Justice to follow up on a promised meeting and receiving no response, over one hundred people in jumpsuits and hoods blockaded all three entrances to the building, causing it to shut down for awhile. “I think the workers need to stay inside today,” one of the protesters said. “Clearly, they still have work to do.”

Outside, myself and several others reminded the public of the stories of the men our government would rather have us forget. Ahmed Errachidi: London gourmet chef. Husband. Father of two boys. Tortured and detained in Guantanamo for five years. Released without charge. Shaker Aamer: Arabic translator. Father of four children, the youngest of which he has never met. Tortured and detained for nine years. Led the first hunger strike to protest his indefinite detention. Never charged. Still in Guantanamo.

The list of names we read from covered over 770 detainees who spent time in America's offshore detention center. It was Shaker's story that, in part, led to the creation of a sign that stood not far from the well-worn banner on the night Chris Gaunt banged on the DoJ's doors. “Day 9”, it said. It had been over a week since the fasters in DC had tasted solid food, and many were then taking part in a 19-hour overnight vigil. Participants abstained for various reasons, amongst them, the desire to remember the pain of hunger strikers like Shaker, whose stomachs ached far away in Cuba.

As my own stomach churned, longing for food, I found it a sharp reminder of the much deeper longing detainees must suffer to this day. The longing to see one's wife, kids, family. The longing to be cleared of false charges. The longing to know when and if a day will come

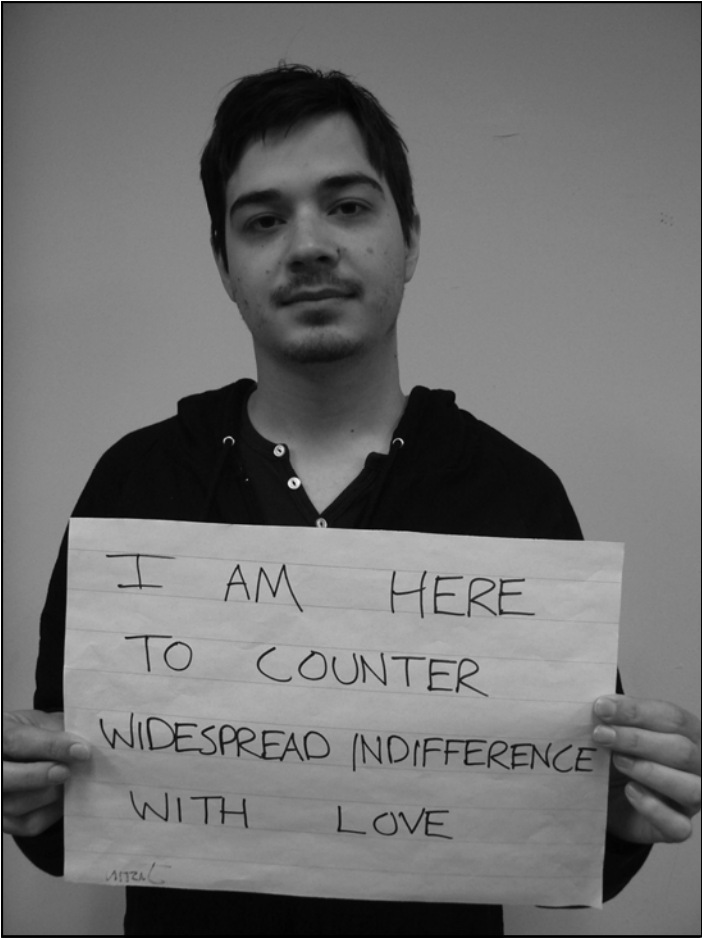


Photo by Matt Daloisio
Justin Norman fasting for justice.

when they will finally depart from their tiny cells.

Meditation upon things this sorrowful could only be offset by the company of the amazing people around me in Washington, DC. The first day I was there, I found myself inspired by 13-year-old Iowan Frankie Hughes, who bravely risked arrest by forming one of the human links in the blockade. In later days, when I was struggling with the lack of food, I watched as people twice my age summoned the energy to keep marching. And on the night after our second blockade, I listened as visiting torture survivors spoke of how they overcame their horrific experiences to become activists in countries abroad.

It was in great part due to these experiences that despite feeling at times rather hopeless, I left Washington, DC feeling as though something important had been accomplished. No, Eric Holder did not come out of the building, no matter how many times we marched around it. No, the senators'

staff did not seem very concerned when we met with them. No, Obama did not walk out of the White House to announce the closure of Guantanamo no matter how many times we shared the stories of detainees outside of it. But a community of loving people had gathered to fight indifference, and, more importantly than that, torture survivors were publicly reminded that no, we had not forgotten them. Yes, we were still watching.

One of the torture survivors who visited mentioned to us that protests are very important to survivors, because they show the government that their crimes do not go unnoticed. “I am so thankful,” he said to us. “I am thankful for people like you who care for others they don't even know.”

With that in mind, I now return to the street corners in Iowa, knowing that even if the heartless officials never open the door when we knock, the most important people are listening.



Photo by Frank Cordaro
Frankie Hughes and Kathy Kelly.



Photo by Matt Daloisio
Justin Norman offering bread for the freedom of the prisoners and the forgiveness of their captors.

Weekly Vigil Against Torture 1 pm, Every Sunday

Corner of University and 45th St,
West Des Moines, IA

Native Outrage at Nuclear Testing



Photo by Jim Haber

by Johnnie Bobb, Chief of the Western Shoshone National Council reprinted from the newsletter at: [www. NevadaDesertExperience.org](http://www.NevadaDesertExperience.org)

On January 27-29, 2011 a small group of Western Shoshone and our supporters gathered at the Nevada Test Site to remember the 60th anniversary of the first atomic assault on our beloved Shoshone treaty land. Though they have passed over, the presence of elders who have witnessed here for years, welcoming protestors onto the devastated land, is as strongly felt as ever—Corbin Harney, Bill Rosse, and many others come to mind. We pray for those who have suffered the effects of the radiation.

Above- and belowground tests have spread the most deadly substances throughout the world. They poisoned the water that all life depends upon—that courses through us and is our life. They poisoned the animals and plants we depend upon. They poisoned the soil with radiation that is still there, invisible.

My people were never told what the tests were, that they were dangerous. We were told they were just “tests,” and they were safe. We kept up our lifestyle, eating wild game, using the plants and hides. Some of those animals had wandered off the test site. We were never told. We saw changes in how animals act, we saw plants and animals disappear. We watched our family members die of strange illnesses that we had never seen before.

But that was not enough to destroy us, to make us leave our land. So the U.S. government continues its harassment. Companies are drilling for uranium only a few miles outside Austin, NV and exploring at several other locations. We imagine the uranium will be used either for

more weapons or for nuclear reactors that is called “green energy.” But follow the nuclear chain. Indigenous people and others will suffer from the poisoned wind of the mining projects. Radioactive waste from the “green reactors” could come to our sacred Yucca Mountain, again being reconsidered as a high level radioactive waste repository. The U.S. continues to ignore scientific findings showing higher levels of cancers and other disorders around existing nuclear reactors.

The largest gold mine in the U.S., the third largest gold mining area in the world, are all on Western Shoshone treaty land, operated by foreign companies. We receive no royalties from the mines, not even money to clean up the methyl mercury that has contaminated every waterbody. It accumulates in our bodies, poisons fish; birds and animals drink the water, eat the fish, we eat the animals, and we are further poisoned.

U.S. agencies have formed a partnership for a long-term experiment to “treat” 500,000 acres of pinyon in Nevada. Claiming the trees absorb too much water and pollute the watersheds, they intend to use our trees and our food, the pine nut, for biomass. Our trees are the only thing cooling the dry land, holding the water in their roots.

They will dig up and destroy our ancestors who rest on that land as

they did with the Ruby Pipeline in northern NV, destroying our sage grouse areas, disrupting migratory pathways, overturning sacred sites. Our ancestors are in boxes in the state museum, far from their resting places—a violation of our beliefs. Water is stolen from our aquifers, to supply Las Vegas but turning our land into desert. Radiation still on the dried land will blow in the wind redistributing radiation.

They plan to “buy” our land soon, giving about 6,000 Shoshone \$20,000 for the 70,000,000 mineral-filled acres. Many of us have refused the money.

Newe Sogobia has never been for sale. Despite government attempts to divide us and destroy us, we continue on our land. A whole new generation of young people stand with us, and the effort to get the United States to talk to the Western Shoshone National Council, successors to the treaty, will continue.

Johnnie Bobb is the Chief of the Western Shoshone National Council. He is also on the Nevada Desert Experience National Council.



"Circle of Life," artwork by Johnnie L. Bobb, Western Shoshone from Yomba, Nevada. The Circle of Life depicts the life-giving tree, the Pinyon, the Choke Cherry, and the Juniper Cedar.

Corporate Invasion Continued from page 5

As stated in article four, "...other functions of the Community Councils are: to watch over the conservation and protection of the rights of collective property, the preservation of cultural identity, the use and conservation of natural resources; to identify a legal representative from the respective community as their legal entity, and to act as friendly conciliators in workable internal conflicts."

Because of continual disputes concerning who is the real regional community council in Curvaradó, a census has been ordered to establish who is living and subsisting in the collective territory. After the census is complete there will be regional elections for the regional community council (Curvaradó), to verify that the authentic inhabitants support the current, legally recognized community council.

With all the new "inhabitants" in Curvaradó, because of the land invasion and occupation, the elections could be substantially swayed by whatever their suspected funders, Banacol, want. Therefore, the ancestral inhabitants would also lose their power over their collective property, cultural identity, natural resources, and legal representation.

Banacol's Bloody Bananas

The Colombian tropical fruit company Banacol bought all of Chiquita Brands Inc.'a Colombia banana plantations back in 2004, while accusations were mounting that Chiquita was funding the paramilitary group the A.U.C. (United Self-Defense Forces of Colombia). This purchase made Banacol the largest banana producer in Colombia. Chiquita pled guilty in 2007 to the felony, "Engaging in Transactions with a specifically designated Global Terrorist," admitting to funneling funds to the *Autodefensas Unidas de Colombia* (AUC) through its subsidiary Banadex Inc. (now Banacol), from 1997 through 2004, totaling 1.7 million.

This all took place in the same Urabá region where Curvaradó is located.

According to reporting done by *El Espectador*, a Colombian newspaper, the Colombian prosecutor's office found that Chiquita Brands Inc. acquired two cover companies to continue their relationship with the A.U.C.: Invesmar, by means of Banacol Inc. and Olinsa Inc. The Prosecutor's Office even has testimony of a former A.U.C. member, alleging that Banacol Inc. paid his group three million pesos. The Attorney General's Of-



Community sign: "Humanitarian Zone, Please do not enter without authorization."

fice investigated the claim by reviewing Banacol Inc.'s accounting records and found funds given to terrorist groups.

Natalia Springer of *El Tiempo*, Colombia's most prominent newspaper, reported that Banacol paid taxes to a local death squad to protect their plantations and profit, thus reaping the bloody benefits of their purchased paramilitary violence.

Through interviews with ex-paramilitaries and banana businessmen, Springer found that in late 1997, with high paramilitary violence across Colombia, banana corporations operating in the country met to strategize a collective approach to interacting with the country's powerful and growing right wing paramilitary death squads. According to Springer's interviews with the former AUC leader Salvatore Mancuso, "Chiquita Brands Inc., Dole, Banacol, Uniban, Proban, and Del Monte all entered into this agreement. They paid us one cent for every box of bananas that left the country."

Banacol and their paramilitary allies are being assisted by the U.S. supported Colombian government to occupy the sovereign Afro-Colombian territory, clear-cut natural habitat, and displace peasant farmers in order to produce and export bananas for profit.

The more the international community allows multinational corporations to exploit our brothers and sisters, and our environment in this way, the more we allow them to exploit all of us.

We need to put tremendous international pressure on Banacol Inc. through public denouncements and boycotts, and on the Colombian government by U.S. representatives to hold corporations accountable to Colombian law, so that these ancestral Afro-Colombian communities will not again be displaced and desolated by death squads for the profit of the multinational Banacol Inc.

If you want to get involved in a campaign against Banacol, or advocate for the Afro-Colombian communities, contact Megan at megan.rae.felt@gmail.com

Dorothy Day— a historic figure with whom I’d like to spend an afternoon

by Susie Wolter
Susie is an 18 yr old Senior at Perry HS in Perry IA. The below essay was written for a possible scholarship to University of St. Thomas in St. Paul, MN. Father Dave Polich sent this article to us as a possible Via Pacis article, since it reveals the transformative effect that Dorothy Day’s writing has on youth. Father Polich is a long-time friend, supporter, and trustee of the community.

Books have always been my way of escaping from the real world. As an eighth grader, I read a book that was not likely to make me forget about where I was. I had a lot of reasons not to like it or at least become bored with it and put it aside. The words pulled me in, however, and in many ways have yet to let me go. It taught me about responsibility, about being true to self, and about how far faith can take a person. The book was A Long Loneliness by Catholic social activist, Dorothy Day, and if I could spend one afternoon with any historic or public figure I would be honored to spend it with her.

I was born and raised Catholic and I feel very lucky for that. Dorothy Day spent most of her younger years on the line between conversion and not. By the time she officially joined the Church, she already had set morals and ideals that she would live by the rest of her life. Anyone who says the Catholic Church does not allow for personal identity needs to look no further than Day. Her conversion is especially interesting because she found a way to weave together her old life and her new life, though it was not without struggle. Day’s new Catholic identity told her that she had to give up on some of the associations she had before she joined the Church. She knew that God would give her a platform, a place to show the world His love. Day soon after started the Catholic Worker House movement with Peter Maurin and helped many poor people. Some days it feels like my faith has no place and no purpose. Dorothy Day inspires me to continue to live out my faith even on the hard days because I know that, like her, God will give my faith a purpose in time.

Dorothy Day was no stranger to the hard days. I am attracted to her because just as some movements today, like “To Write Love On Her Arms,” she spoke honestly about struggle. I read

her for the first time three years after my dad died, and three years into a depression I was keeping secret. At that time in my life I did not know that it was possible for anyone to understand what I was going through. I remember reading about how even in the times of Dorothy Day’s life when she was successful, the “long loneliness” would grip her also and she would be at a loss. She also writes that the only cure for the long loneliness is community. Her ability to talk about these sensitive and personal struggles is refreshing to me, and when I was an eighth grader it was almost life-saving. I do not think an afternoon would be enough to properly thank Dorothy Day for writing the words that would encourage me not to suffer alone, but it would be a good start.

Dorothy Day also encouraged me to act on my growing interest in helping others. From a very young age, I have been sensitive to the needs of others and wanted to help. I did not think I could ever do enough, however, so most of the time I did nothing. After reading about her daily attempts to not only rescue others from poverty, but also to teach them love simply by loving them, I realized I could (and should) do so much. One of the most inspiring things about Day for me is that charity was her life. She gave up so much for it, and lived almost as poorly as the people she was helping. Day did not receive a lot of recognition, possibly will never reach sainthood in the Catholic Church, and is probably not in any history textbooks for her work, but she did not want any of those things anyway.

Day’s influence on my life will cause me to graduate high school with around 549 hours of community service, but, more importantly, I will leave with the knowledge that not only is service important, it is fulfilling and a responsibility for any human being who has the capacity to give in any way.

If I could spend an afternoon with any historic or public figure, I would be honored to spend it with Dorothy Day. The words she wrote and the way she lived has impacted my life in ways I did not think possible. I feel grateful for The Long Loneliness, both as a book and an event, which happens in everyone, and teaches them how to come together again to love one another, to care for one another.

Book review continued from page 6

The best that Jeremiah could do was sow the seeds for the resolution to the failed compromise (Jer 33:31-34).

The writings that came from the seventy dark and difficult years of captivity were some of the most profound and significant text in the whole Bible. Ezekiel and Second Isaiah both deal with the grief caused by the loss of king, temple and nation, and tried to make sense of it.

Ezekiel, priest of the temple turned prophet in exile, mastered a new form of writing borrowed from the Persians called apocalypse. In it, Ezekiel says God did not abandon the biblical people in Babylon but is using these harsh times of captivity to bring them back to their homeland a better and more faithful people. Ezekiel is the first of the biblical writers to prefigure the idea of resur-

Scripture scholars have known for some time that the book of Genesis was compiled during the Babylonian exile. Central to the Babylonians’ identity was their story of origins, Enuma Elish, that legitimized Babylon’s King and Empire. The biblical scribal captives, to assert a separate cultural identity, had to write a story of origins equally grand and all-inclusive, to give divine legitimacy instead to their story and their people. Howard-Brook spends the first 90 pages unpacking and interpreting Genesis. It’s breathtaking and worth the price of the book by itself.

The next texts (from the Persian period) that made it into the canon vary between pro- and anti-Empire theologies. The books of Ezra and Nehemiah are solidly pro-Empire. Third Isaiah and Leviticus are anti-Empire.

Howard-Brook writes that

Enoch as the apocalyptic bridge text between the books of Ezekiel and Daniel and the apocalyptic texts found in the New Testament. This was all new territory for me, and illuminating.

By the time the disciples began to write the books of the New Testament they relied heavily on the canonical and non-canonical texts that embraced the God and Religion of Creation over the God and Religion of Empire. There is no compromise between the God of Creation and the God of Empire in the New Testament. In the New Testament message, there is no king except the kingship of the Suffering Servant whom Jesus emulated. There is no temple and no high priest and priestly cult to serve a temple. There is no exclusive chosen people, except for each person who embraces the Way of Jesus and who bands together with others of the same Spirit.



rection in his vision of dry bones. (Ezekiel 37:1-14)

Second Isaiah took the basic universal non-violent “study war no more” themes from First Isaiah and grounded them in the harsh and “bottom up” experience of captivity. From his poetic hand came the whole idea of the Suffering Servant. It was from this Suffering Servant concept that the Gospel writers borrowed so heavily when trying to explain who Jesus was.

Neither Ezekiel nor Second Isaiah make a clean break from a theology of Empire, but their rewriting of the tradition, if put into practice, would change what a king, temple, city and nation would be. Both make social justice, with the people led directly by God, the basis of what it means to be Faithful.

The big surprise for me was how Howard-Brook applied his interpretative model to the book of Genesis.

by the time the Greek Empire came to power in 323 BC, the era of the prophets was over and both canonical and non-canonical texts took three basic forms: the royal, establishment wisdom texts like Proverbs and Sirach, the subversive wisdom texts like I Enoch, and Daniel and the skeptical/ironic wisdom texts like Job, Ecclesiastes and 1st & 2nd Maccabees. (p. 288)

The books that did not make it in the canon in this era “were deemed too radical ... it was more often the texts unpalatable to the temple elite and their later successors that lie at the roots of the Gospel of Jesus than those deemed acceptable in their collaboration with empire.” (p 289) The non-canonical book that most influenced the New Testament is I Enoch. Written in the apocalyptic style, its 107 chapters can be divided into five sections that took close to 300 years to complete. Howard-Brooks presents I

There is no city, land, or nation that the followers of Jesus claim as their own, except any land and every city where the beloved community of Jesus’ followers live their lives and practice the Way.

The final break with the Religion of Empire that the New Testament makes clear is with the use of violence as a human means to serve God. With no King, city, temple, or land to defend, there is no need or justification of violence. *Come Out, My People!* allows us to come to the same conclusion about violence in the Bible that Nelson-Pallmeyer did in his book *Jesus Against Christianity*. In Howard-Brooks’s book we have a systematic interpretive textual explanation to back up Nelson-Pallmeyer’s claim for the nonviolent God. I cannot overstate the importance of *Come Out, My People!*. Buy it, read it, discuss it, and put it into practice.

Des Moines Catholic Worker
via pacis
PO Box 4551
Des Moines, IA 50305

Change Service Requested

PRESRT STD
U.S POSTAGE
PAID
NEWTON, IA
PERMIT NO.
371

via pacis

The voice of the Des Moines Catholic Worker Community

April, 2011

www.DesMoinesCatholicWorker.org

Volume 35, No. 1

How you can help...

Prayers and Love	Food	Health and Hygiene	House-hold Supplies	Clothing and Bedding	Volunteers	\$Cash Money\$
Without your prayers and goodwill, nothing happens.	Fruit Vegetables Beans Brown Rice Whole Wheat Pasta Rolled Oats Meat and Fish Milk Cheese Butter Sugar Coffee Coffee Creamer Juice (sugar free) Salt and pepper Salad dressing Soups and Stews	Tylenol Ibuprofen Multi Vitamins Antibiotic Ointment Band-Aids Feminine Hygiene Items Disposable Razors Shaving Cream Shampoo Conditioner Lotion Deodorant Toothbrushes Toothpaste Toilet Paper Lip Balm Diapers Baby Formula	Bleach Laundry De-tergent Dish Soap Murphy's Oil Soap Pinesol Trash bags Brooms Rugs Candles Energy-efficient light bulbs Aluminum Foil Plastic Wrap Sandwich and freezer bags Towels	Underwear Socks T-shirts Sweatshirts Hoodies Coats Sleeping Bags Blankets Pillows	Individuals and work crews for hospitality (serving food, clean-up), cleaning and general inside and outside maintenance.	Cash donations are essential to pay taxes, utilities, repair and maintenance , purchase supplies, fund resistance actions, jail solidarity, community gardening and off-grid projects.
Peace and justice books are always welcome donations for the Berrigan House Library.	Donations are gratefully accepted on Tuesdays, Thursdays, Fridays, and Sundays, 3-7 pm at the Dignan House, 1310 7th Street, Des Moines.					
House Repairs With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers--individuals or groups--with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.						

Special DMCW 35th Anniversary Edition!!



35 Easters, the Lazarus miracle, and the perpetual renewal of community.

"Sonny" Frank Cordaro sits outside the Lazarus House when it was first purchased in August 1980.